

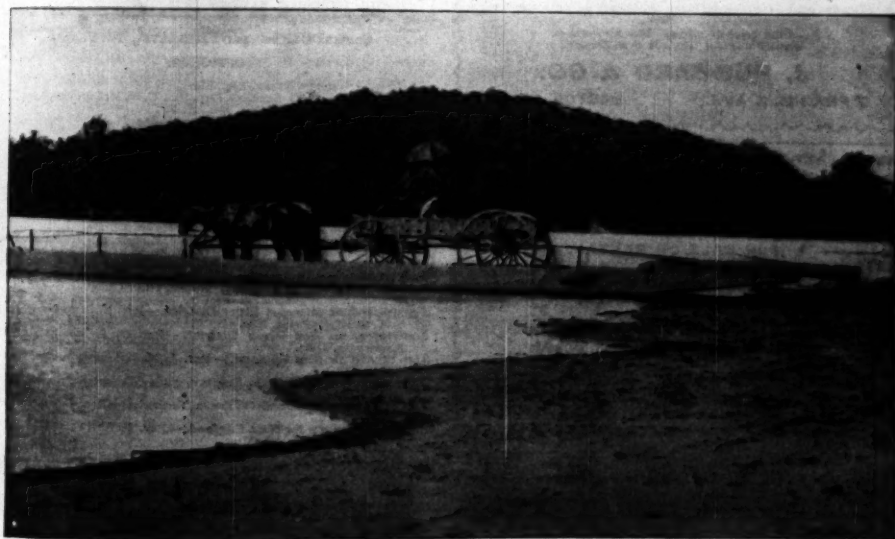
Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. II.

FEBRUARY, 1898.

No. 2.



Mrs. Murrow Crossing the Arkansas River, in Indian Territory, on a Ferry Boat.

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HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People."

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Topics for Echoes, 1898.

JANUARY — Alaska.
FEBRUARY — Indian Camp-fires.
MARCH — Progress of the Afro-American.
APRIL — A Nation within a Nation.
MAY — Silver and Gold.
JUNE — Missionary Mosaics.
JULY — Foes within Our Borders.
AUGUST AND SEPTEMBER — Our Roll Call.
OCTOBER — Our Next Door Neighbor.
NOVEMBER — Thanksgiving Number.
DECEMBER — The Chinese in the United States.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.

Vol. II.

FEBRUARY, 1898.

No. 2.

The Woman's American Baptist Home Mission Society.

Editorials.

DURING the past few years there has been a strong feeling on the part of many friends of the Indians, that the conditions under which the five civilized tribes were established in the Indian Territory, with the right of self-government, and the exclusion of all white persons from their borders, have undergone such a complete change that it is necessary to discontinue the system. The total number of the five civilized tribes, as shown by the last census, is 45,494, while the white population is from 200,000 to 250,000. According to the treaty with the United States Government, an Indian and a negro (if a descendant of a former slave of an Indian) can take up land. No white man can own land unless he marries an Indian woman. The Indians, however, and the negroes have rented their lands in years gone by, and numerous towns have been built in which from five hundred to five thousand white people now reside. Valuable residences and business houses have been erected in many of these. As a result, large business enterprises are carried on, and vast sums of money are employed by the white people, yet they are without title to the land they occupy, and have no voice in the government of the country. These five tribes are separate nations within our government, sending up their ministers to Washington as do the nations across the water. Thousands of white children born in the Territory are of school age, but they cannot attend the schools of the nations, and any education they get must be by private contributions. Friends of the Indians have long believed that the best interest of the Indians of these five civilized tribes would be found in American citizenship. Accordingly, March 3, 1893, three committees were appointed by the President of the United States, to enter into negotiations with the Cherokee, Choctaw, Chickasaw, Muscogee (or Creek), and Seminole tribes in Indian Territory. After three years the Commission effected an agreement with the Choctaws. The Chickasaws refused to agree to the terms, and as the Chickasaws and Choctaws hold their lands together, nothing could be done until April, 1897, when both tribes agreed to the terms of the Commis-

sion. September 27, 1897, an agreement was effected with the Muscogee, or Creek nation, but the national council has not yet ratified the treaty. The Dawes Commission has also made an agreement with the Seminole nation, the particulars of which will be found in another column. Negotiations are yet to be had with the Cherokees, the most populous of all the five tribes. While we see the difficulties of the Government in dealing with this Indian problem, and realize the peculiar conditions of the white people of the Territory, yet we remember the solemn treaty obligations into which our Government entered, after driving out the natives from their fertile, sunny, southern home. After compelling them to march to the then undesirable wild country of Indian Territory, they were promised that they should have these reservations, without intrusion from the whites, "As long as water runs, and grass grows." Can we wonder that with bitterness of soul these tribes assert that the United States Government is violating its most sacred obligations?

It has been truly said, "The relation of the Indians to the inhabitants of North America is a problem that Solomon himself would have found hard of solution. They are practically an orphan people, but they need not so much the paternal care of government as the sympathy and help of their white neighbors." As their tribal relations are abolished, and the fertile country over which they have roamed so many years is taken from them, we believe they can appreciate the sentiment of Tennyson's beautiful poem:

A Farewell.

Flow down, cold rivulet, to the sea,
Thy tribute wave deliver;
No more by thee my steps shall be,
Forever and forever.

Flow, softly flow, by lawn and lea,
A rivulet, then a river;
Nowhere by thee my steps shall be,
Forever and forever.

But here will sigh thine alder tree,
And here thine aspen shiver;
And here by thee will hum the bee,
Forever and forever.

A thousand suns will stream on thee,
A thousand moons will quiver;
But not by thee my steps shall be,
Forever and forever.

THE number of Indian church members in the United States is 28,663.

"Find a way, or make one," was the motto of the young Indians of the class of 1896 at Hampton Institute.

WE are glad to announce that but two hundred dollars remains of the deficit with which we commenced the fiscal year.

THERE are now 22,799 Indians in schools of all kinds, 68,000 own lands in severalty, and the Government appropriation for 1897 was \$2,631,000.

THE Oklahoma Legislature has adopted a Sheats law separating absolutely the white and colored children in the public schools. Oklahoma must drop that nonsense if she aspires to become a State.

A NOTICEABLE feature of Indian worship is that the chief and his tribe bring the first-fruits of their increase as a temple offering. Shall the heathen do more for their idols than we for our glorious Saviour?

ONE of the missionaries in British Columbia reported the prayer of an Indian after hearing of the Ku-cheng massacre: "Say again, dear Jesus, 'Father, forgive them, for they know not what they do.' O gracious Spirit, Thou art not quenched by blood; let it make thy garden-soil strong to grow Chinese believers in!"

A GENTLEMAN who has kept an actual account of the murders and other crimes committed in the Indian Territory for the last year, reports that, so far as despatches have stated, more than ninety per cent. of murders and crimes have been committed by white people; less than ten per cent. by the Indians, and this ten per cent. almost wholly by half-bloods.

"THE Methodist Church now expends about \$9,000 a year in mission work among the Indians, among whom it supports, in whole or in part, twenty-nine missionaries, and has 1,513 Indian members and 436 Indian probationers. There are thirty-one missions, of which eighteen are in Michigan, five in New York, two in California, one each in Minnesota, Montana, Oregon, and Wisconsin. The mission among the Navajos, in New Mexico, has been transferred to another church."

The Seminole Treaty.

THE Dawes Commission and a commission representing the Seminole Indians have signed a treaty providing for the allotting of land and the division of money among the members of the tribe after the tribal form of government is given up. A school fund of \$500,000 is set apart, and arrangements are made for lands for church and school purposes, for the benefit of those not citizens. Mineral leases are to be made with the tribal government, with the consent of the Indian owning the land, and of the Secretary of the Interior. The United States is to forbid the introduction of intoxicating liquors among the nation.

DON'T forget that the aim of all religious teaching and learning is the conversion of sinners and the salvation of souls.

"Indians American, Too."

A FRIEND in the East sent an American flag to a young lady missionary who is laboring among the Dakotas in the Northwest. At the suggestion of the missionary a flagpole was placed on the chapel located on the reservation. The Indian chief took delight in caring for the flag and in raising it over the chapel. In this way the Indians learned to love their flag.

Every month they were obliged to go thirty miles to draw their rations at the agency. The flag always went with them. They not only loved it, but were proud of it.



because it was the same flag that floated over the "Great Father" at Washington. As the chief said to the missionary, as he pointed to the flag, "Indians American, too."

Sickness came to the family of the chief, and his little boy was laid low. During the child's illness the flag hung on the wall of the room near his cot. It seemed to give him pleasure to look upon the stars and stripes, which he had so often helped his father to raise over the chapel; and so beneath their folds the little American passed away.

The chief's heart was crushed. The body was prepared for burial, and the chief, feeling that the flag so loved by the boy should be his winding-sheet, wrapped its folds about the little body. The missionary, however, on learning this fact, told the chief that it would not be necessary to bury the flag with his little boy, because he had already taken it with him in his heart to the "happy hunting ground." So the body was tenderly taken from the casket, and the flag returned to the care of the chief.

To-day the same flag waves over the chapel, and as the Dakota breezes chase each other along its folds, one can almost hear voices from the Dakotas, "Indians American, too."

The above incident was published in *The Youth's Companion*, July 22, 1897. Recently the donor of the flag, hearing that it had become thin and much worn, wrote to the missionary, offering to exchange the flag for a new one. The offer was accepted, and, through the kindness of the donor, we are enabled to show our readers an illustration of this most interesting and historic flag. In returning the old flag to Boston, the missionary writes:

"So I will send the dear old flag back to you with its tattered ends and every thread full of associations. God bless the flag, and may God bless us, every one, as each in his particular corner tries to lend a hand in the upbuilding of His Kingdom on the earth."



WHILE visiting Indian Territory, it was our privilege to meet Mrs. D. N. Robb, of Atoka, whose intelligent, earnest face appears in this number of ECHOES. Mrs. Robb is a full-blood Choctaw Indian, but in her presence one forgets that she is of another race, and is only conscious of the strong personality of an educated, Christian woman. Education and wealth have not separated her from her people, but much of her means has been devoted to their elevation. Many of the Indians

speak of Atoka Academy as Mrs. Robb's school. The Choctaws from all parts of the nation come to her for counsel, and her home is always open to them. They have unbounded faith in her. Mrs. Robb has supported, in whole or in part, seventeen Choctaw orphans. Her assistance to the missionaries has been and is of great value. She translates and interprets (though not publicly) in the most exact, satisfactory, and impressive manner. She loves Christian work, and is an intelligent student of the Bible. The hearts of the women of New England will go out in loving sympathy to this noble woman who has given so freely of her time, money, and strength, to help the orphan children of the Indian Territory.

Stumbling Bear, whose picture appears upon these pages, is one of the chiefs of

the Kiowa tribes in Oklahoma Territory. He was one of those who took part in the conference of 1892, when for the first time we told these children of the forest the story of Jesus the Christ. Although peculiar in his native costume, there is a rugged goodness about this old man which is not unattractive. He has not formally accepted Christ, but he is an attentive listener. While in Anadarko, we took dinner at the same hotel one day with this man. While waiting for dinner, Mr. Murrow read the news of the death of Mrs. Harrison. Stumbling Bear heard our exclamations, and asked about it; he was told. We heard him giving the information to some other Indians. "Big Chief's squaw dead! Too bad! too bad!"

One hundred Alaska calendars still remain which we are anxious to sell for the benefit of the Mission. Price ten cents, and one cent for postage. Do not fail to send for one.



THINK of it! A camp-meeting of 2,000 Christian Indians held in South Dakota a few weeks since! That "Missionary Conference" consists of representatives from all the Congregational and Presbyterian churches amongst the Sioux of North and South Dakota and Nebraska, and the membership includes the pastor of each church, its deacons or elders, the clerk and treasurer, and one delegate; also from the Woman's Missionary Sewing Society in each church; the president, secretary, treasurer,

and a delegate, and from the Y. M. C. A. and Christian Endeavor Society of each church the same representation. The questions discussed were such as these: How to increase the interest of believers in the study of the Bible; What can be done to decrease the mortality of the Indian race? The education of our children; How the Gospel may be most speedily brought to bear upon the heathen mind; The self-support of our Indian churches. The Indians were very active in these discussions. The churches represented have their two native missionary societies for the carrying on of work among the more heathen of their own people, especially west of the Missouri, and in North Dakota and Montana. The eleven Indian Congregational churches contributed \$1,056 during last year; and the twenty-three Indian Pres-

byterian churches, \$1,041. Besides supporting their own native missionaries last year, the Congregational Indian Native Missionary Society gave \$300 to the A. M. A. All of which indicates plainly that to the red man genuine goodness is possible, even this side of the grave. — *Congregational Work.*

MR. EDWARD MARSDEN is a Tsimpshian Indian of Southern Alaska, and is not an Eskimo, as the *Outlook* lately stated. He is by trade a steamship engineer and machinist; and, since he graduated from Marietta College in 1895, has been studying theology and law in Cincinnati. Next spring he returns to Alaska as a preacher, educator, and adviser to his people.

THE Chickasaw Legislature, now in session at Tishomingo, Indian Territory, has passed an act placing a royalty on all gold that is hereafter mined in the Chickasaw Nation.



MRS. D. N. ROBB.

NOT long since, we visited the Riverside Government Indian School, about two miles from our school. I was received most cordially by the excellent corps of teachers. The matron kindly showed me all through the buildings. One can hardly help making comparisons between the prettily furnished dormitories with the white counterpanes, and our bare, cheerless rooms; the dining-room, where the tables are covered with nice white linen and suitable dishes, with our dining-room, which also answers for kitchen, sitting and play-room, while the tables are covered with oilcloth, and the children drink from tin cups, and soon will have to eat from tin plates if the need is not supplied; the kitchen with sinks and every convenience, and poor Miss Moore, our matron, in her tiny kitchen with the stove propped up on boxes, and few cooking utensils. The laundry, where everything is supplied for the purpose, and our laundry, which is a log house without any conveniences; the boiling and most of the washing has to be done out of doors, for lack of room in the small building called a laundry. She is exposed to all kinds of weather and has contracted many a severe cold by the exposure. The cosy rooms for each of the teachers, and our one room where Mrs. Rulison and myself cook, eat, sleep, and do our housework. The pleasant class-rooms, and our building, which is considered unsafe, and on cold days we huddle around the stove to keep warm. In the sewing-room beautiful uniformed suits are made. We have no sewing-room. Sometimes the sewing is done in the boys' play-room, then again in the dining-room, and the boys always come to our rooms to have buttons sewed on and clothes mended.

You see the needs of this school I visited are supplied by the Government, and there is no appropriation for our many, many needs. Anadarko boasts of having a Presbyterian, Methodist, and Catholic mission, all finely equipped and receiving large appropriations for carrying on the work. The Indians also make comparisons, and the masses send their children to the other schools. Are we discouraged? No! All these schools are needed, but we must strengthen our own if we would hold the children of our Baptist Indians.

CHARLOTTE E. TAYLOR.

ATOKA, INDIAN, TER., NOV. 20, 1897.

IN October the Choctaw Council voted an annual appropriation of \$5,500, to keep fifty orphan children in Atoka Academy. Preparations for them have been going on, and are still, so that we are kept in a rather unsettled state of affairs. A new schoolroom is being fitted up. Our total enrolment since the opening has reached about 200, I think. So many of them are in school for the first time, who know nothing about signals or how to heed them, that it takes time and patience to anywhere near succeed in getting them to do the same thing at the same time.

To keep things moving in a family of sixty does not permit of drowsing. Some of the boys and girls who are nearly grown are beginning very near the bottom of the ladder in their studies.

The church privileges here have certainly been and are a strong influence for good with the Academy boys and girls. While the church is not as strong in some ways as it has been in former years, it has many faithful, earnest

workers. The Atoka church has been the mother church among Baptist churches of the Territory. It was organized by Brother Murrow in 1869, with five Choctaw members. The present building was the first church house of any pretensions in Indian Territory. During these twenty-eight years Sunday school and prayer-meeting have never been intermitted. Some branch organizations have gone out from it. Several preachers have been licensed and ordained by it, some of them Choctaws and some white. In more prosperous times, it has given from \$1,200 to \$1,500 annually, for all departments of its work. It now gives \$800 or more.

MARY HORNEY.



MISS MINNIE PRATT.
Indian University.

A MISSIONARY in Oklahoma says: "The Christians of America are not acting honestly when they leave these Indians outside and carry the Gospel out of the country to others. Give the Gospel to our Indian heathen first, say I or at least let us not neglect them. Poor, sad, ill-used creatures, how noble some of them are in all their misery! I cannot tell you the kindness they show to me. I came alone among them, with no protection but the Lord and His angels. The Indians were astonished, and unanimously decided that the Great Father had sent me. I have to live with them and rove when they rove, eat what they eat, and it is a very hard life. I wept several days when the Lord seemed to direct me here, but at last I said, 'Yes, I will go to the Indians, even if I am scalped within twenty-four hours!' From that moment, war with self began. I hate the dirt and filth, the hardships and privations, and I have to learn to love the Indians one at a time; but for their sakes I will stay."

THE Annual Meeting of our Society will be held Wednesday and Thursday, May fourth and fifth, with the Old Cambridge Baptist Church. As this is the twentieth Annual Meeting, we are planning to make it an occasion of unusual interest.

A Kiowa Camp-meeting.



FRIDAY evening some twenty, nearly all of them men, asked for prayers that they might become Christians. The meetings on Saturday were full of interest. On Sunday morning the service was held in the arbor, as the house would not accommodate half of those who wished to attend. After a sermon on 'The New

Birth,' thirteen grown persons came forward to unite with the church and tell what the Lord had done for them. In addition to this, twenty-nine young people and children from the Government school came forward also to unite with the church and be baptized. The Christian experience of the thirteen grown people was heard, and one by one they were received into the church, and that afternoon, in the presence of the whole camp, they were baptized. Some of those baptized had been very bad, and these called forth great supplication that they might be kept from temptation and that they might ever after walk consistently as Jesus' people. Forty-three more were baptized at Rainy Mountain, December 13th, thirty-six of them into the Rainy Mountain church and seven into Elk Creek church.

"The scene during the morning service was affecting. Some of the visiting missionaries said they never had seen such great power in a religious service. One of the older Indian men, when he saw his little girl come forward to unite with the church,

came forward to say that he was so glad that the young people were coming. He said: 'Their hearts are soft, but we older people have hard hearts; but we are coming, all of us, by and by. Do not be discouraged, we will all come into the Jesus road after awhile.'

"Many who were not Christians lifted up their voices and wept. On Sunday night the hand of fellowship was given to those who had been received, and many talks were made by different ones, more of those who were not Christians talking than those who were. Poor Buffalo, one of the minor chiefs, said after Chief Lone Wolf and Big Tree had talked, 'I know that all the Indians are coming into the Jesus road, but it is hard for us to come all at once. Tell the Christian people up North that they must pray for us, for our hearts are very hard. We want to come into the Jesus road, but the devil holds us back, but we will all

come by and by.' Many of those who talked expressed the greatest gratitude to those who came and to the missionaries on the field, and sent messages of cheer and gratitude to those who had sent them. The Rainy Mountain church now numbers sixty-eight, and is growing rapidly.

"Special inquiry was made as to how many of those who had united with the church and been baptized had since brought a reproach upon the profession which they had made. To our joy the testimony was that not one had ever gone back, but all were faithful, all were 'following in the Jesus road.' When the Indian comes to Christ, he has to forsake everything, and he is not likely to come until the work of regeneration is thorough."

End

Cherokee Association.

TO reach this meeting we had about 220 miles to travel, 65 of which must be made in a buggy. Wednesday morning, at 3.30 o'clock, October 6th, found us making ready for the journey, and Thursday night, about 8 o'clock, found us driving up to the campgrounds. How beautiful the campfires looked! The appearance was like a city in the midst of a forest. We drove up to a camp, and were kindly welcomed. There were so many people before us that we wondered how it would be possible for them to care for us. More generous and hospitable people cannot be found than the full-blood Indians. There were, probably, about 1,500 in attendance, nearly all Indians. At these large meetings among the Indians, it is customary for all to be entertained on the



STUMBLING BEAR.

grounds. People come prepared for this. Food is donated for the purpose. At this meeting, which lasted four days, 120 hogs were used, 3 beeves, about 400 chickens, besides flour, meal, potatoes, onions, cabbage, apples, etc. The people slept everywhere. Beds were made all over the floor of the chapel, the floors of the three small houses on the grounds, in wagons, and under trees. Yet all things were done decently and in order. The next morning we took breakfast in the open air, only a roof overhead, at a table made of long planks which would seat forty. After this our work began. Meetings all day long; children's meetings at dinner-time, and preaching at night; conversations every moment outside of meetings, trying to reach and aid all. The meetings were inspiring. The Cherokees voted to put two missionaries in their field, one Cherokee and one white, paying each \$300.

Mrs. MURROW.



American Baptist Home Mission Society.

Editorial Notes.

LET not the lustre of a generous deed be dimmed by subsequent scrimping of gift for like purposes. If those who gave liberally for the payment of the debts should, on that account, lessen their usual offerings for Home Missions, would not this by so much detract from the honor accorded them for their generosity? Brethren, let not the sacrifice then made to save our imperilled enterprises be at the expense of our regular offerings for the work. To give then, and withhold now, simply means another debt.

You have given for India: have you given for the Indians here? You have given for China: have you given for the buffeted Chinese here? You have given for Africa: have you done anything for Africa's eight millions here? You have given for the promotion of a pure Gospel in Europe: what have you done for the swarming millions from Europe and Canada here, and for the twelve millions of Mexico? If but little or nothing, why? Whose duty is it more than yours to have a share in this work?

The Best Investment.

CHARLES KINGSLEY says: "Man, after all, is the most precious and useful thing on earth, and no cost spent in the development of human beings can possibly be thrown away."

Christian schools, Christian missionaries, missionary societies, are instrumentalities for the development of the best that is in men, by bringing them to an acceptance of Christ, and by conformity to His wondrous life of unselfish service and sacrifice for others.

How much have you thus invested in humanity for the glory of God? Such investments bring eternal revenues of satisfaction and joy to those who make them.

A Correction.

IN the December ECHOES the statement appeared that Spelman Seminary has an endowment of \$40,000. This was a typographical error. It has only \$4.00! The Seminary, which is acknowledged to be without a superior as a school for the colored people, ought to have \$400,000 endowment to become self-sustaining. The income from \$400,000 would be about \$20,000 annually, which is less than is required for the efficient maintenance of the institu-

tion in its various departments. Are there not those whom God has greatly blessed in temporal matters, who will make a liberal gift that shall be at least the beginning of the needed endowment? Why not endow the Chair of the Principal of the Institution, in memory of some departed friend? Can there be a better memorial?

Never Anything Like It.

THERE is not, there never was, a land like this, and in the nature of things, there never can be another. In the progress of belting the globe with civilization, this is land's end. Europe is in a state of fixedness; this land is in a formative state. Never was there such a diversified migration into any European country as that witnessed here. Never before had a Christian country within its own boundaries such a mass of aboriginal pagan savages as have existed, and still exist, in America. Never before has a civilized people had to deal with such a problem as that which confronts this nation by the presence of eight millions of a different race, with marked racial affinities and tendencies, needing the Gospel and Christian education. Never before has there been thrown upon the shores of any land in Christendom such multitudes of pagans from the Orient as are found upon the Pacific Coast and thence dispersed over the Continent. Never before has Christianity had to cope in its own home with such a pestiferous, deep-rooted, well organized, audacious system as that which established itself in Utah, and thence gathered strength from the Old World and the New. Never before has there been such rapid development of a nation, such speedy occupation of vast stretches of new country, such magical upspringing of towns and cities, as here, within the past fifty years. Never before has Christianity had to contend with the spirit of mammon as here, where discoveries of the precious metals and the opening of the storehouse of nature's treasures and the opportunities for speculation have highly excited and carried captive multitudes in haste to become rich. And in all Christendom there is no other nation, contiguous to which, for a distance of 1,800 miles, lies another nation with 12,000,000 partially civilized people like those of Mexico, along our Southern border. Never before, nowhere, else in Christendom, have the Christian churches therein had to deal with home mission problems so complex, so perplexing, so urgent, and on so vast a scale, as here. Nowhere else under the sun is there home mission work so multifarious as here. This is the unique home mission field of the centuries

and of the globe. *And there is no one to care for it but ourselves.*

The mere statement of the case carries with it the inevitable conclusion that the work of Home Missions in America is of prime, urgent, even overshadowing, importance. The situation is not an ordinary one. Compared with other nations, the rapidity of movement here in every direction is extraordinary; hence, what we do must be done quickly. And in order to do it quickly, enlarged resources are very necessary. Extraordinary giving only can meet extraordinary demands.

Church Edifice Notes.

BRO. ANDREW JOHNSON, Idaho, writes: "The First Baptist Church of Wallace, Idaho, was organized Feb. 16, 1896, as the result of what seemed to be providential leadings, and the subsequent history has amply demonstrated that God's hand was in the movement, and to Him be all the glory. Scattered throughout the Cœur d'Alene, viz., at Wallace, Osborn, and Gem, were perhaps a dozen or fifteen Baptists, some of whom had lived here a number of years, but for the most part unknown to each other. After a visit by Brother Allyn, the General Missionary of Eastern Washington and Northern Idaho, an organization was effected with ten members. The Methodist Church South had disbanded, and their vacant house was secured for temporary services. Evangelistic meetings were held with good results.

Then it was learned that this house of worship, 60 x 23, on a good fifty-foot lot, centrally located, and comfortably furnished with one hundred and eighty-five good chairs, organ, lamps, stoves, etc., costing about \$2,000, could be bought for \$850. Upon the promise of a gift of one-third of the cost, by the Home Mission Society, it was decided to purchase the property and to raise, altogether, \$1,200 for this and necessary changes and improvements. It was obtained, converts were soon baptized, services have been held every Lord's Day; they have a good Sunday school and B. Y. P. U.; and so, by the help of about \$300 from the Church Edifice Fund of the Society, an active Baptist church has been established."

Much more money is needed for this fund for similar work elsewhere. As a rule, about \$350 enables the Society to stimulate the people to secure a neat house of worship, costing from \$1,500 to \$2,500.

A Prayer from Kansas. From Long Island, Kansas, comes this appeal: "We are building a house of worship. It is most sorely needed. We are very poor and are going to be in debt some when it is finished, and if it is possible, I pray that the Society will help us. We can pay it back next fall if we get another crop, and if not, we can pay it back the first crop we do get. Pray for us."

They ought to have a gift of about \$200.

Meetings in Schoolhouses and Halls. From Monterey County, California, where pioneer missionaries are at work, come these statements:

"We worship in schoolhouses and a hall. There is no church building of any denomination in this valley. The

seating capacity of schoolhouses is about fifty, of the hall one hundred and fifty. The hall is situated in the centre of my district at Parkfield, the only village in the valley, and should be the seat of the church where I have my largest congregations."

Who wants to put \$250 into the first church edifice in this whole region?

An Oklahoma House. Rev. H. B. McGee, of Shawnee, writes: "I have been with this church six months, during which time, by the aid of \$500 so generously given by the Home Mission Society, we have built a commodious and convenient house of worship, which will be worth \$1,500 when complete. It is by far the nicest house in the city. We have received twenty accessions to the church. The longer I labor with the Home Mission Society, the more highly do I appreciate its plans and methods of work. Its work in Oklahoma Territory alone is a monument to its wisdom and prudent management."

Chapels for the Indians. Rev. N. B. Rairden, Superintendent of Missions, says: "I have been particularly pleased with the chapels that have been built during the past year at an average cost of \$450 each. We ought to build a chapel for the Arapahoes during the coming year. The Arapahoes are a distinct and separate people, although allied to the Cheyennes. They cannot understand each other's language, but one missionary with interpreters can preach to both of these tribes. The Arapahoes impressed me as being very much in the condition of Cornelius and his household, 'ready to receive the Gospel as soon as it is declared unto them.'"

Save the Young Men.

THE West is full of young men who have gone thither from Eastern homes. They have cut loose from the sweet influences of home life, from the restraints of social and religious associations, and of a healthy public sentiment, and in thousands of instances have been thrown into contact with strong temptations in their most brazen and seductive forms; with only the slightest social or religious attachments; bent on bettering their earthly lot, and becoming ungirded in conscience, in morality, and in religion. The Home Mission Society is stretching out its hands to save these young men.

Recently, after speaking of the dangers to which they are exposed, we were approached by a young man, who said: "Here are five dollars for your work. I have been in the West myself, and know the truth of all you say. Thousands are being ruined every year."

On another occasion the pastor of a prominent city church said, at the close of a Home Mission address: "I was deeply touched by what was said about young men in the West. A member of our family is there; went there years ago to make his fortune. He was not a Christian. Daily have prayers of the family ascended for him. Not long since he was converted, and converted, too, in a mission. And we thank God for these missions and missionaries all over the New West where these young men are, and whither others, perhaps of your household, are going."

Indian University.

BOSTON and New England are a long way from Indian Territory; while distance may "lend enchantment," it will hardly give clearness "to the view." It may therefore be presumed that when "Indian University" is mentioned, there may not always be a complete notion of what this school is, and what it is attempting to do in this southwest frontier.

THE LOCATION.

Of Indian University is not far from the geographical centre of Indian Territory. The Muskogee Council granted to the school 160 acres of land. The site was selected, and



INDIAN UNIVERSITY.

the present building was erected, some fourteen years ago. Passengers on the M. K. & T. R. R., from the North, going to Muskogee, will notice at the left, three miles from town, a fine building situated on a commanding eminence. This building houses the faculty and students of Indian University. It is named "Rockefeller Hall," after its chief donor.

ITS WORK.

The work of the school is divided into departments, as follows:—

Classical, Scientific, Musical, and Manual Training.

In the literary courses the students may have eight years of work—four in the Academic, and four in the College classes. The literary department is by far the best equipped. Owing to lack of room, the work in Music is greatly circumscribed, while the Manual Training is confined to such teaching as can be done in connection with the care of stock and general farm work. While this is of great value, we should have equipment for regular instruction in the trades.

ITS PATRONAGE.

Indian University is doing work, at present, among five of the tribes, viz., Cherokees, Muskogees, Choctaws, Delawares, and Shawnees. Their pupils range all the way from full-bloods to nearly white. In addition to the Indian pupils we have whites, many of whom are as destitute as the Indians. In fact, among the so-called Five Civilized Tribes there are well-equipped native schools, while for the whites

residing in the Territory there are no schools supported at the public expense. Next term we shall have students from other tribes.

Those who have applied for admission will fill the building at the opening of the term, January 4, 1898. Our patronage now equals our capacity.

THE TONE.

Of the school is admirable. The students are loyal, even enthusiastic. So far as the writer knows, there are none who are dissatisfied. The work in the classroom is much better than it was at the opening of the year. Many of the students are becoming aroused to a true literary ambition. Teachers and pupils alike seem to be fired by a common zeal and impelled by a genuine enthusiasm.

It will be a great joy to the supporters of this school to know that nearly all of the young men who are not now professing Christians have expressed a desire to become earnest followers of the Lord. We are expecting a great blessing in the near future.

OUR NEEDS.

This institution should be buried out of sight if it had no needs. The fact that there is life and energy here is proof that there is growth, and growth means that more room is needed. Dr. McVicar says that we must have more room. A building for chapel and recitation-rooms seems to be the most urgent need at present. This would relieve the present building, giving more room for dormitory purposes. This building could be erected for five thousand dollars.

An Industrial and Manual Training plant should be provided. In a population such as we have here, an industrial training is a vital need, if this people are to be put in the way of most successful development.

Indian University is the one school of higher grade that Baptists of America have established, and are supporting, to help our brother in red to meet the exacting and perplexing conditions of nineteenth century civilization. The Indian needs this school, and Baptists need it as the avenue of their benefactions to these tribes, who stand in such need. When we come to know the exact facts we will put this school into a position of enlarged power, and so discharge, in part at least, our debt to the aborigines of this favored land.

REV. J. H. SCOTT, *President.*

Indian University, Bacon, I. T.

A Test Case.

THE first instance of the enforcement of the immigration law against polygamists occurred at the Barge office a few days ago, when six Turks were refused admittance to this country, because they acknowledged a belief in polygamy. The refusal of the inspector was upheld by the board of inquiry, and although the Turks expect to make a further appeal, the officials wish to make this a test case in regard to this law, which was enacted to prevent Mormon immigration.

Begin
An Association among the Blanket Indians.

On Friday, November 13th, the First Baptist Association among the blanket Indians was organized at the Rainy Mountain Mission in Southern Oklahoma. At this meeting, which had been called for the purpose, there were nine Cheyennes present, among them Chief Buffalo Meat, one of the former war chiefs of the tribe, and a man who was one of the leaders in the last trouble the United States troops had with these tribes. For years he was held a prisoner of war, but was finally released and returned to the Reservation. He was converted during the past year, and, with his wife, came to attend this association and camp-meeting which was a won-

The Elk Creek church reported thirty-four members, twelve of whom had been added by baptism.

The Cheyenne church reported thirty-nine members, seven of whom were baptized during the past year.

The Comanches reported seven members, two of whom have been baptized during the past year.

The Wichita church reported seventy-five members, five of whom have been baptized during the past year.

The reports from these fields were most encouraging. It was quite a novel experience when the writer spoke in English, and it was then interpreted into Kiowa, then into Cheyenne, then into Arapahoe, and finally into Wichita, this being necessary in order that all present might understand.

When it is understood that all of these churches which



BAPTIST MISSIONARIES AMONG THE INDIANS.

derful revelation to him. Reuben Taylor, the interpreter, was also a delegate. Mr. Taylor was converted while attending the Hascall Institute, at Lawrence, Kan., and was baptized by Rev. A. H. Stote, then pastor of the Baptist church. Mr. Taylor's wife was baptized at this meeting. Some seven members of the Wichita church were present, though they did not come as delegates, owing to the fact that the church was already connected with another association. Rev. E. C. Deyo, missionary among the Comanches, and wife, were the only members, delegates from that church. There were eight Arapahoes present; came to enjoy the meeting; two of them were professed Christians, but the rest were not. Delegates from both Rainy Mountain and Elk Creek Kiowa churches were present. The reports of the past year showed good progress among all these churches. The Rainy Mountain church numbered one hundred and thirty-six, eighty of whom have been added by baptism during the past year.

form this new association have been gathered during the past five years out of heathenism, it can only be understood as the result of God's blessing upon our missions and missionaries, and the display of the power of God in the salvation of those who, up to that time, knew nothing whatever of the Gospel. A total of one hundred and one have been added during the past year by conversion and baptism.

Rev. Robert Hamilton was elected moderator, and Miss M. J. Reeside, clerk. The next meeting will probably be held among the Cheyennes. Reports from the various fields, made on Saturday by representatives of the Indians themselves, were most interesting, and a number of appeals were voiced from tribes that, so far, have never had a missionary. The special favor of God upon the labors of our missionaries ought to inspire us, as a denomination, to greatly increase our mission forces. The actual results here indicated do not represent the actual work that has been accomplished, for the seeds of truth which have been

planted in thousands of minds will bring forth fruit to the glory of God in the years to come. Every meeting of the association and camp-meeting which was held in connection, was marked by special indications of the presence of God. Large numbers asking for prayers, and several professing conversion, were evidences of the working of the Holy Spirit. Seven were baptized before the adjournment of the meeting. They are included, however, in the statistics given above.

One of the most touching features of the associational meeting was the request which came from two different Indian brethren, that something should be said about the wonderful way in which the Gospel took out of our hearts all the animosities which we formerly bore one to another. It has only been four years since, as Chief Big Tree expresses it, "the Cheyennes and Kiowas had bad hearts between each other." They were very bitter, and undoubtedly, but for restraining influence of the Government, the trouble might have ended in both tribes going on the war-path. However, the Cheyennes who visited this meeting were most heartily received by the Christian Kiowas, and were thoroughly feasted and welcomed. The Indians wanted attention called to this fact, in order that the Gospel might have the credit for bringing about the unity and fellowship which they enjoy. The Wichitas, who have always been an agricultural people, and not much given to the war-path, but a few years ago suffered raid after raid from the Kiowas and Comanches, who would descend upon them, the Wichitas running away and hiding while the Kiowas and Comanches carried off everything they could lay their hands on. But now, the Kiowas welcomed their Wichita brethren, and the Wichitas were among them without fear. Any one who could see the intense interest which all manifested in the services, and the expression of the countenance as the simple truths of the Gospel were expounded, could realize at once that the Gospel had completely transformed these children of nature into sons of God. Much prayer was offered that the Gospel might be sent to the many tribes yet without it.

Converted Cheyenne Indians.



ABOUT the beginning of 1896, I had information that a considerable number of Cheyenne Indians who were camped in the woods about eight miles from my house, were just completing a three days of fasting and prayer for the return of the "Messiah."

My interpreter and myself proceeded at once to the place, determined if possible to get a hearing, to try to direct their poor misguided hearts to the true Christ. Arriving, we selected a location and began unloading our tent and outfit, when some men came out and requested us to move to another part of the woods. We complied with their wishes, and selected another site, where we were again refused a resting-place for the tabernacle. At last an old medicine man, Lame Bull, who had

frequently attended our meetings, came to our assistance, and selected us a place near his tepee. The Indians looked with disfavor upon it, and for several nights the attendance was very small. We spent the days in visiting and praying in their tents, and preaching at night; soon they began to be interested, and the tent was filled each evening. We preached to them Christ the Messiah, and insisted that the Bible was the only authority in spiritual things. My interpreter received a great blessing, and soon enlisted two other young men who had enjoyed salvation years before while at school, but had grown indifferent. They did excellent service. The Indians soon began to inquire the way. One night Lame Bull, the medicine man, said: "Many years ago, we Indians worshipped the mountains and the sun, then the spirits in the trees; the white man taught us out of his book to worship the Father. I have worshipped him a long time with my medicine. Maybe I am wrong; if so I will soon give up my medicine, and go the way the book says." The following evening he did not come to meeting. When I visited his tent next day, I found him in a very distressed state of mind. He would talk but little. Two evenings later he came in with beaming face, and told us of his inward struggles and how he had determined to follow Jesus.

Buffalo Meat, an old war chief who has many scalps, was led last summer to give his heart to Jesus. At the dedication of the chapel he said he thanked the white people for sending them the Gospel and helping them build the house, then spoke of his besetting sins, and compared his old life with the life he is now trying to live in Christ Jesus. He said: "I was blind and dumb and crazy; now my wife and I are following Jesus." A young man named Black Eagle, a devoted follower of the Messiah religion, became converted to Christ, put away his paint and feathers, cut off his long braids of hair, obtained employment on one of the Government farms, and has for a year past faithfully attended to his work, a changed man.

We have a church of forty members among the Cheyennes on Kingfisher Creek, and a neat new house of worship. We also have a chapel at Watonga. One is needed very badly for the Arapahoes on the North Canadian River. A parsonage is also needed at Watonga. About \$50 worth of lumber has been given by the Indians for it, and a cash gift of \$50 promised by one of the missionaries.

ROBERT HAMILTON, *Missionary.*

Kingfisher, Okla. Ter.

Very Encouraging.

THE annual reports of Indian schools show considerable progress at Carlisle, Penn., and Hampton, Va., the principal institutions. Superintendent Pratt, of Carlisle, reports an enrolment of 762 pupils at the beginning of this fiscal year, and they include representatives of 68 different tribes. Captain Pratt presents a strong advocacy of the Indian outing system, which, he says, enforces economy and saving. By this means the boys and girls at Carlisle earned \$20,448 during the year. The total enrolment at the Hampton Institute is 138, embracing representatives of thirteen tribes.

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Our Girls.



A CHRISTIAN SIOUX WOMAN AND DAUGHTER

MANY of our girls are becoming efficient leaders of Mission Bands and Junior Endeavor societies. The question, "How can I secure a good missionary meeting?" is often heard. The recipe given by one earnest worker will effectually answer this query: "I begin to gather my material, pray daily for the success of my efforts, and put all the energy I have

into my work." To aid these leaders in making the topic of this month interesting to the children, we give the experience of a teacher, who writes in *Over Sea and Land*.

"When I first came to Tahlequah, from my Eastern home, I was glad to see the bright smile on the faces that welcomed me, and was not long in learning to love Nancy Double-head, Sallie Walkabout, Jenny Waterdown, Lucy Walkinstick, and Emma Redbird, quite as well as I had loved the little white faces that bade me 'good-by' when I left them.

"Although their skin is copper-colored, their pretty black eyes are just as expressive, their smile just as sweet, and their minds just as receptive as those of their white brothers and sisters.

"When two brothers and three sisters, — belonging to the Delaware tribe, — the eldest, a boy of fourteen, the youngest, a sweet, bright-eyed little girl of three, the pet and pride of the whole school, were brought here they knew little of the English language, and were very reluctant to leave their home, where they could wander all day long in the woods, or ride long distances on horseback, and wear their camp-clothes.

"The baby, as she was called, stood up, and, with little fists clenched, cried out:

"White woman, no good! no good! White woman, no good! all the English she knew.

"Three months after they were all speaking English quite well, and the baby singing, 'Follow Jesus,' looking so happy and content.

"Indian children enjoy the same games that are played by other children, and are just as earnest in the work of their Junior Endeavor Society — sometimes I think more so — than many societies in the States."

In the following article from *The Little Worker*, we shall find reference to the name "Redbird," mentioned above.

Some of the Indian names, especially the Comanche, are not only suggestive, but musical. They call me "Ter-wa Ter-dief-pa a Peah." It means "School Children's Mother." They don't usually call me by all of it, however, but shorten it into "Ter-wa Peah," "School Mother." A good friend of mine is called "Watch-e-no-ku-hu." It means "Watching for the Enemy." She named her daughter, "Yoc-he-y-wa," "Cry Baby." This was because she cried so much when she was little. Her husband's name is "Pa-ca-da." It means "High Up Watching." He was a captive of the Indians, and they gave him that name because they found him high up in a tree watching them as they burned his father's house. Another one of the captives is named "Watch-e-ca-da." The meaning of it is "Crouched Down Watching."

Another friend of mine, who is a Po-he-eot, "big medicine man," is called "Peen-a-bou-net," which signifies "Big to Look At." In good English it would be "A Large Man." A musical name is that of "E-chos-chy," the signification of which is "Redbird."

THE fact that February 2d is the day when Christian Endeavor will be seventeen years old, calls to mind the statement recently made, that "a missionary roll of honor contains the names of over 10,000 societies, which have given nearly \$500,000 to missions. The Baptists, Congregationalists, Lutherans, and Presbyterians are included in this great army of workers.

THE movement among Christian Endeavorers to enroll its membership in the "Tenth Legion," which pledges the giving of a tenth of one's income to our Lord's work, will settle many a vexed question in the minds of our young people as to their ability to give. A young lady recently bore this testimony: "Before I tithed my income I seemed never to have enough to meet my personal expenses. I now have all I need, and to spare."

PRESBYTERIAN *Home Mission Monthly* says that "A Christian Endeavor Society in one of the Mexican schools, consisting of seventeen active members, and one associate member, raised \$117 for missions last year." The "Tenth Legion" must be in force in that country!

Our Little folks.



WESLEY HOWARD BLANK, WINCHESTER, MASS., 2 YEARS OLD.

DEAR LITTLE FOLKS:

A year ago our Secretary promised the State that recorded the largest number of Precious Jewels within the year the privilege of sending to the ECHOES a picture of one of these Jewels. Now she has found that Massachusetts has the honor of having the longest roll, and as Winchester is the banner town, one of the little ones comes with a New Year's greeting to every other Precious Jewel in New England. It would certainly be very rude if we did not give a loving wish to the sunny-faced child that has sat down in our midst, and the very best thing we can say is, that we hope that there may not be a year in Wesley's whole life, when he will not give to the Home Mission work, because he loves the Saviour so much he wants to tell others about Him, so they may love Him too. We are sure that we are wishing for him the joy that will be deeper and last longer than any other that could come to him.

WE wonder how many of our very little folks know that if they should send to our Treasurer \$1.00, they would be members of our Society until they are seven years of age. When their mammas become Life Members, they have large, handsome certificates to hang upon the walls, and when they send \$1.00 to make the babies or little children members until they are seven years old, a dainty little certificate is sent.

And how pretty it is, with five sweet baby faces looking out at us, and bearing the name of our Society, and telling

that the one who receives it is a Precious Jewel until he or she is old enough to join the Mission Band.

We know of a two-year-old boy who had been promised that one of these certificates should be framed and hung over his crib. It did not come as soon as he expected, and every night he would point to the empty place on the wall and say sorrowfully, "No picture for baby!"

The one who each month speaks through these pages to the children would not want to part with a little certificate hanging in her study, that tells when she was six years old she gave ten cents to help send the missionary packet, the *Morning Star*, to heathen lands to tell the Gospel story.

How many Precious Jewels shall be enrolled during 1898?

News from Our Goldie.

THE little folks and their mammas will all be glad to hear from our little Chinese girl, of whom we read a great deal in the ECHOES of March, 1896, and November, 1897. We have all been hoping and praying that Miss Stein might soon have her in her own home, to be dearly loved and taught in the right way. If the children read the following letter, they will find that Goldie is hereafter to be known by the name of Joy.

By sending fifty cents to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, a nice picture of the child can be obtained, and the money will help Miss Stein to pay the hundreds of dollars that she must send to the father for the creditor to whom Goldie was pawned at her birth. Our children may be glad to know that her name in Chinese was Kum Kwai, which means *Gold Dust*.

MY DEAR MRS. REYNOLDS:

My very own, dear little girl, Grace Joy Lewis, whom you have known as "Goldie," is tucked in bed, and my heart is full of praise to our Father in Heaven for his love and mercy. I wrote you that the parents had arrived on Monday of this week. To-day the adoption papers were granted. It was the first business of the court; this A. M. I got home in time for my forenoon school, and most of the afternoon was spent in entertaining the mother and her baby and older boy. Another woman was with them, and they had much talk, and I could not talk to them of the dear Saviour and His love, but I hope that the mother may yet understand that for Christ I want her child and her husband and the other little ones brought under Gospel influence. My little Joy has not forgotten all she learned last summer. This is her third night with us, and she kneels for her prayer of her own will, and asks blessing in Chinese at table, just as we taught her last summer. We thought it wise for more than one reason to change her name entirely, and I did not want her to take my name, so when called upon to decide, I said Grace Joy. I felt that it was of God's grace I had her, and she is such a happy child that gladness or joy seemed to suit. It is the same as I called a dear little Chinese girl in China, whom I rescued while there. Those who have learned to love little Goldie will love little Joy as well, and she is far more precious than all the gold that is. Let us praise Him who has heard our prayers!

S. E. STEIN.

1898.

Boys and girls, have you heard of the auction now going on?
Splendid bargains for everybody! Who will be the first to bid?
"Going! going! gone! Is this an auction here,
Where nobody bids and nobody buys, and there is no auctioneer;
No hammer, no crowd, no noise, no push of women and men?
And yet the chance that is passing now, will never come back
again."

"Going! going! gone! Here is a year to be had—
A whole magnificent year held out to every lass and lad;
Days and weeks and months, joys and labors and pains;
Take it, spend it, buy with it, lend it, presently count your
gains."
—*Pres. H. M. Monthly.*

Written for Home Mission Echoes.

Jimmie.



YOUNG minister, in the Methodist Episcopal Church, was sent into a rough, mining district, to labor and preach among the miners. He was a good and pious young man, who loved to do the Master's will, above all things, and he prayed earnestly that much good would result from his going to dwell in the little, out-of-the-way mining village. But the miners were rough, ignorant people. They had no

use for religion, and, to make matters more serious, their superintendent was an unbeliever, and a little too fond of a social glass of beer, and the men all followed their superintendent.

Many a Sabbath morning dawned in the mining town, when the men who did not care to work would arise, and gather around the shop where the beer was sold, and remain there all day, playing cards, or idling away their hours of rest by quarrelling with each other, or telling unwholesome stories. The women and children were sadly neglected. Surely it was a very discouraging outlook for a young minister. He had not been in the place very long before he became acquainted with Jimmie. In fact, Jimmie used to go into the minister's yard every morning, and sit on the gate and whistle,—whistle as only a little boy could whistle, and he and the minister soon became friends. Jimmie was only a wee little lad of seven, with great, dark eyes, and sunny curls, but he was as bright and brave as a boy could be. He was the superintendent's only child, and everybody loved Jimmie. As he sat on the gate and whistled, he won the minister's heart, and somehow, as the young man watched that boy, these words were always in his mind: "And a little child shall lead them." Thinking of these words, he took Jimmie into the house, and showed him a good many pictures in the Bible, and told him about Jesus.

He was surprised at the great interest Jimmie at once manifested. The little fellow had often been lonely, playing by himself all day, and he was far more thoughtful than one would think, from his years. It was wonderful how distinctly Jimmie seemed to comprehend the great truths. He listened attentively to all the minister told him, and he soon learned to love Jesus dearly, and, young as he was, he was anxious to serve him. Every Sunday found Jimmie ready to accompany the minister to church and Sunday school. He was the first convert in the village,

and he began to think of others. He seemed to feel very sorry because his papa would not attend church, and he often spoke to the minister about it. "I know he would be a Christian," he would say to him, "if he would only hear you tell about Jesus, just once."

A whole year passed away. The minister had worked very faithfully, but little good seemed to have been done among the miners.

A number of shafts were used on Sunday for the men who wished to work on that day. The superintendent had no scruples concerning the Sabbath.

One Sunday morning, the minister was preparing to start for church, and he waited a moment for his little companion, who was usually so prompt; but this morning he did not come, and the minister at last started on without him. As he opened the gate to go out of his yard, he met a man, hurrying up the street, to tell him there had been an awful accident at one of the shafts, and that he was wanted at once. Hastening to the scene of the accident, he was shocked and horrified to find it was Jimmie, that dear, darling boy, who was hurt, crushed under a car,—dying. Jimmie had gone to the shaft to ask his papa again to go with him to church, and the men, not knowing he was there, had eld down the car, and Jimmie had fallen under the wheels and been crushed. He was still living when the minister reached him, and he smiled, and whispered faintly: "I am so glad I am going to die. I am so glad for papa's sake."

The minister kneeling beside him, and gathering him in his arms, asked, "Why are you glad, Jimmie?" "Cause," the little voice whispered, "cause there will have to be a funeral, and my papa will hear you tell about Jesus and be saved!"

Dear, saintly little Jimmie; the minister had taught him that Christ died to save him, and he wanted to die to save his papa; and he had such faith that he felt sure that his papa would become a Christian, if he could only hear the minister preach, and he died, believing that such would be the case.

Jimmie was right. There was a funeral, a funeral that caused all the shafts to be still, and the beer shop closed, and the superintendent and many of the miners heard a great deal about Jesus, who, like little Jimmie, had died to save others. It was a sad day for everybody in that little mining town, but a day they never forgot, for things were all changed there, after Jimmie died. Jimmie's papa was converted, and became a good Christian man, and the whole town blossoms with peace and prosperity. The minister is much beloved, he has done much good among the people, and his congregation is large and earnest; but he does not forget the little boy, who died so gladly, so that there might be a funeral, and the people hear about the Saviour. Sometimes when he is preparing his sermon, he seems to hear Jimmie whistling out in the yard, but no, it is another boy out in the road, for Jimmie is safe with the angels; and the minister goes on with his sermon, choosing his favorite text:

"Suffer little children, and forbid them not, to come unto me; for of such is the Kingdom of Heaven."

ITTA ALLEN FELLNER.